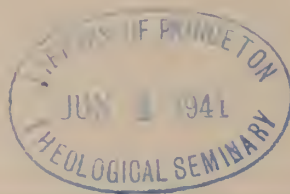



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The Princeton Seminary Bulletin

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Vol. XIII

PRINCETON, N. J., MAY, 1919

No. 1

The One Hundred and Seventh Annual Commencement

The one hundredth and seventh session of Princeton Theological Seminary came to a close with the Commencement Exercises opening on Sunday, May the 4th, when President J. Ross Stevenson, D.D., preached the baccalaureate sermon from the text Acts xx:24:

His theme was "The Need of a Heroic Witness for the Most Worthy Cause." Calling attention to what the nation has done in the recent war, to the resources which were found available in time of crisis, all because the country was interested and convinced that her cause was right, he dwelt upon the heroic self-denial which the testimony to the Gospel of the grace of God involved in the Apostolic Age and must ever involve in any age which honestly believes in the religion of the Cross. Allusion was made to the large number of movements to which the Church has been exposed throughout the past fifty years. These movements have been necessary to compensate in some measure for that lack of conviction as to the Gospel's incomparable worth which has too frequently characterized the life and service of the Church.

The Sacrament of the Lord's Supper concluded the morning service.

The Senior Class held a fellowship meeting at four o'clock in Alexander Hall.

On Monday there was the usual meeting of the Board of Directors at which Rev. Reid S. Dickson '10 was elected a Director. The reception given by President and Mrs. Stevenson at "Springdale" to the Senior Class, the graduates and

friends of the Seminary was largely attended.

Commencement Day, Tuesday, May the 6th, was favored with the usual beautiful May weather which made Princeton a place of delight to all who gathered at Commencement. In the absence of the President of the Board of Directors, Rev. Maitland Alexander, D.D., who is in France, Rev. John B. Laird, D.D., by appointment of the Board of Directors presided at the graduating exercises in Miller Chapel. The Scriptures were read by Rev. W. Courtland Robinson, D.D., of Philadelphia, and prayer was offered by Rev. Wallace Radcliffe, D.D., of Washington City. Rev. Charles Wood, D.D., '73, pastor of the Church of the Covenant, Washington City, delivered a happy and timely address on "Today and Tomorrow in the Pew and the Pulpit." This was followed by the announcement of Fellowships and Prizes, the presentation of diplomas, and the conferring of the Bachelor of Divinity degree. President Stevenson delivered a stirring address to the Graduating Class and the exercises closed with the singing of the class hymn, "Lead on, O King Eternal" by the members of the Graduating Class.

The Church History room in Stuart Hall was filled to its utmost capacity by the Alumni and friends who assembled for the Alumni dinner, at which the blessing was asked by the Rev. Robert Hamil Nassau, D.D., '59. At the same time the ladies who had come to Commencement

were the guests of the Seminary at the ladies' luncheon in the parlor of Alexander Hall and adjourned to Stuart Hall to hear the after dinner speeches. After the finishing of the repast the Alumni Association was called to order by Rev. Lewis S. Mudge, D.D., '95, Vice President of the Association, in the enforced absence of its President, Rev. Malcolm J. McLeod, D.D., '90, of New York.

The Alumni Association elected the following officers for the ensuing year:

President, Rev. Lewis S. Mudge, D.D., '95,

Vice-President, Rev. George Alexander, D.D., '70,

Secretary, Rev. Harold M. Robinson, '04,

Treasurer, Rev. Charles R. Erdman, D.D., '91.

Additional members of the Executive Committee: Rev. L. B. Paton, D.D., '90, Rev. W. B. Greenway, D.D., '00, Rev. Reid S. Dickson, '10.

Dr. Mudge acting as Toast Master, addresses were made by Rev. Isaac N. Patterson, of the class of 1859. This class had gathered for its sixtieth anniversary, with two of the three remaining living graduates of the class, namely, Dr. R. H. Nassau and Mr. Patterson present. The remaining member of the class is Rev. Charles Manly, D.D., of Va. The Rev. S. C. Webster, D.D., of the class of 1869, celebrating its fiftieth anniversary was the second speaker.

The speeches were followed by a series of three addresses: by President Stevenson on "The Seminary in the War"; by Professor John Gresham Machen, on "The Church in the War", both of these speakers having just returned from France; by Rev. John McDowell, D.D., on "The Church after the War."

The fellowship of the Alumni was par-

ticularly interesting because so many of the graduates of the Seminary had engaged in some kind of war service, many of them overseas.

The Class of 1919

The following having completed a regular course of academic study and a three years' course of theological training were awarded certificates of graduation.

Henry Beltman,
Hunter Bryron Blakely, Jr.,
John Wick Bowman,
Roy Talmage Brumbaugh,
Thomas Derby Carey,
Harry Fulton Cost,
Dwight Brooker Davidson,
Leroy Young Dilliner,
Hastings Eells,
Horatio Spencer Edmunds,
John Luke Gehman,
Curtis Morgan Glick,
Joseph Lee Grier,
Floyd Eugene Hamilton,
Francis Ogden Hathaway,
John C. Hauenstein,
Franklin Benjamin Helsman,
Lloyd Putnam Henderson,
Finley DuBois Jenkins,
Albert Henry Kleffman,
Robert Lee Logan,
Herbert Martin Lohr,
Harry Van McColloch,
William Quay McKnight,
Thomas Murray,
Harry Campbell Neely,
Ralph Beryl Nesbitt,
John Harrison Ness,
Samuel Earl Orwig,
Thomas Bancroft Reifsnnyder,
Andrew Kerr Rule,
Yancy Samuel Thompson,
Paul Herman Walenta,
Herman Clare Welker,

Thomas Arthur Williams,
J. Christy Wilson,
Earl Raymond Yeatts,
James Yunlung Yeh.

The following completed the full three years' theological course and are not candidates for graduation only because they have not completed the prerequisite requirement of a regular course of academic study, and received certificates for the work accomplished:

Hubert Frank Doran,
Robert Clairborne Pitzer,
J. Plumer Van Eaton.

Fellowships and Prizes were awarded as follows:

The George S. Green Fellowship in Old Testament Literature to Hunter Bryson Blakely, Jr.

The William Henry Green Fellowship in Biblical Theology to John Wick Bowman.

The Geston-Winthrop Fellowship in Apologetics to Andrew Kerr Rule.

The Gelston-Winthrop Fellowship in Church History to Hastings Eells.

The Gelston-Winthrop Fellowship in Didactic and Polemic Theology to Finley DuBois Jenkins.

The First Scribner Prize in New Testament Literature to Foyd Eugene Hamilton.

The Second Scribner Prize to Hastings Eells.

The First Robert L. Maitland Prize in New Testament Exegesis to Robert Lorenzo Clark, Jr.

The Thanksgiving Prize in the History of Doctrine to John Rouzie Saunders.

Bachelors of Divinity

"The Bachelor of Divinity degree is conferred upon matriculated students of the Seminary who hold from an institution approved by the Faculty the degree of Bachelor or Master of Arts, or other certificate of the completion of a satisfactory course in liberal learning, and have also completed a three years' course of theological study in this Seminary or in some other approved theological institution, and have regularly graduated therefrom, and who have meritoriously com-

pleted in this Seminary a year of advanced study in theology."

Henry Beltman, A.B.

Linus Ephrum Brown, A.B.

William DeGroot, Ph.B., A.M.

Hastings Eells, A.B.

George Goris, A.B.

Floyd Eugene Hamilton, A.B.

Finley DuBois Jenkins, A.B.

William McElwee Miller, A.B., A.M.

Andrew Kerr Rule, A.M.

Charles William Squires, A.B., A.M.

James Woodruff Teener, A.B.

Henry Verduin, A.B.

Arthur Rudolph von Gruenigen, A.B.

Martin Wyngaarden, A.B.

James Yunlung Yeh, B.S.

Also honorable mention was made of Hessel Bouma, Robert Clairborne Pitzer, Benjamin Post, and Henry Schultze, who have done in a meritorious manner the advanced work prescribed for the degree of Bachelor of Divinity but on whom this degree was not conferred only because they are technically ineligible for it in not having obtained the earlier degree of Bachelor of Arts.

Plans for the Graduating Class

So far as ascertained the plans of Seniors for the future are as follows:

Henry Beltman has chosen foreign missions for his life work. His field is not yet determined.

H. B. Blakely, Jr., foreign missions in India.

J. W. Bowman, foreign missions, the Punjab, India.

R. T. Brumbaugh, pastor of the Bethesda Presbyterian Church, Philadelphia, Pa.

T. D. Carey, not decided.

H. F. Cost, pastor of Light St. Presbyterian Church, Baltimore.

H. B. Davidson, assistant in the Woodward Avenue Presbyterian Church, Detroit, for two years, then foreign missions.

L. Y. Dilliner, Assistant, Presbyterian Church, Doylestown, Pa., for a year, then foreign missions.

H. F. Doran, pastor of Methodist Church, Cranbury, N. J.

Hastings Eells, further study as Fellow in Church History.

H. S. Edmunds, not decided.

J. L. Gehman, pastor of the Calvary Presbyterian Church, Harrisburg, Pa.

G. M. Gulick, home missions at Ferry Bank,

Alberta, Canada, for the summer, with probable ultimate settlement in the far West.

J. L. Grier, pastorate in the Associate Reformed Presbyterian Church.

F. E. Hamilton, foreign missionary service in the Presbyterian Mission College at Penyang, Korea.

F. O. Hathaway, foreign missions, field not yet determined.

J. C. Hauenstein, foreign missions, field not yet determined.

F. B. Helsman, pastor of the Presbyterian Church, Old Forge, Pa.

L. P. Henderson, foreign missions after a year.

F. D. Jenkins, Fellow in Systematic Theology, further study, returning to Princeton Seminary for next year.

A. H. Kleffman, pastor of the Fulton Avenue Presbyterian Church, Baltimore, Md.

R. L. Logan, pastor of the Presbyterian Church, Frenchtown, N. J.

H. M. Lohr, foreign missions, field not yet determined.

H. V. McColloch, foreign missions, probably China.

W. Q. McKnight, foreign missions, Porto Rico.

Thomas Murray, pastor Presbyterian Church, Portland, Pa.

H. C. Neely, stated supply of the Presbyterian churches Jackson and Bustleton, N. J. in connection with another year of study at the Seminary.

R. B. Nesbitt, assistant in the Second Presbyterian Church, Philadelphia, for the year, and then foreign missionary in India.

John H. Ness, stated supply of the Presbyterian church at Yardville, N. J., in connection with a graduate year at the Seminary.

S. E. Orwig, further study.

R. C. Pitzer, pastor of the Presbyterian church at Delaware City, Delaware.

J. R. Roberts, not decided.

A. K. Rule, Fellow in Apologetics, Professor of Philosophy in Friends University, Kansas, followed by study on his Fellowship.

Frederick Schweitzer, not decided.

Y. S. Thompson, not decided.

C. A. Underwood, further study.

J. P. Van Eaton, foreign missions, Chile.

P. H. Walenta, pastor of Presbyterian church, Williamsburg, Va.

H. C. Welker, pastorate in Nebraska.

T. A. Williams, not decided.

J. Christy Wilson, foreign missions, Persia.

E. R. Yeatts, not decided.

J. Y. Yeh, Y. M. C. A. service with Chinese forces in France followed by return to China.

Among the Graduate Students the following have made plans as follows:

Hessel Bouma, pastor of the First Reformed Church, Paterson, N. J.

Linus E. Brown, home missions at Iwalta, Alberta, Canada.

U. A. Guss, pastor of the Presbyterian church, Northport, L. I.

W. M. Miller, foreign missions, Meshed, Persia, on the borders of Afghanistan.

Martin Wyngaarden, another year at Princeton Seminary.

G. D. Wingerd, pastor of the Presbyterian church, Sparrows Point, Md.

The Seminary and the War

The effect of the war on the enrollment is evidenced in the drop from 187 students in 1916-17 to 155 last year and 114 this current year, of which 114 nine re-entered and five entered for the first time at mid-year from war service. The loss has been primarily due to the call to war service of those who would otherwise have entered the Seminary and to 30 undergraduates having at various times entered war service. The indications are that it will take at least two, probably three, years for the Seminary attendance to recover fully from the effect of the war. The outgoing Senior Class includes almost one half of the undergraduates. The small Middle and smaller Junior class will not have much, if any, increase in the rest of their course. Until more settled conditions abroad there cannot be expected a renewal of the accession of students from Great Britain, the Continent and South Africa, and perhaps not the usual number from the far East. The American students whose college course was interrupted will be engaged next year, or longer, in finishing their

arts course. On the other hand it seems a reasonable expectation that the youth who have learned the meaning of service in war may turn from it to service for the Kingdom of God, and that the number of candidates for the ministry, and the Seminary attendance, may eventually be markedly increased.

It has been impossible to gather full information in regard to the war service of Princeton Seminary's Alumni. At the recent Commencement one heard on the campus the story from one and another who had been in some form of war services of which there had not been intimation before. It would, therefore, be invidious to try to give names of those who have been in war service or to distinguish between the forms or value of the service rendered the nation and the world. The number of Seminary graduates who were in war service must have been in the aggregate very large. President Stevenson in his Alumni dinner address spoke of his surprise and pleasure at the frequency of his meeting with Princeton graduates in France. Some thirty under-graduates left the Seminary to enter war service. As far as known the Princeton Seminary men who lost their lives in the service were Lieutenant Daniel Kerr, '15, killed in action at the Dardanelles in 1915; Rev. Walter Rue Murray, '03, died at Chateau Thierry in July 1918; Rev. Alexander Stuart, '09, killed in action somewhere in France on October 24, 1918; David Paul, '17, of Ireland, killed in action in France; Daniel S. Smart, '17, who while serving as a Chaplain was wounded in an engagement near San Juan from which he later died in a hospital on October 15, 1918. A passage in a letter from his Senior Chaplain to Miss Smart is so characteristic of the service rendered by our Christian broth-

ers at the front and so suggestive of the spirit of all service that we quote it:

"In making a visit to a hospital a soldier noticing that I was a Chaplain of his Division said 'What became of that Chaplain we had, the one who always smiled? I tell you he was a brave one, but he always smiled.' And that, it seems to me, is the best description we have of your brother. When he came to us and reported to me in September he had a smile and every time I saw him afterwards, it was with that same winsome way and smile that always went to my heart, and it went to the hearts of his men too. He served them with unstinted devotion and unselfish loyalty to his Master."

President Stevenson as a special representative of the Religious Work Bureau of the Y. M. C. A. War Work Council sailed for France October 28th and returned April 23rd. He spent about one third of the time with the Army of Occupation as it passed through Luxembourg and then settled in Germany with Coblenz, as a center. He preached to large audiences of soldiers in cities, towns and villages, often speaking three and four times a day. Officers in the Army arranged his tours for him and co-operated in making his tour most effective. In addition to this distinctively evangelistic work, as Chairman of a committee appointed by the War Time Commission of the Churches to promote recruiting and training for the Christian ministry, he organized recruiting work for the ministry and for missions in the A. E. F. This engaged about one third of his time, most of which was spent in Paris. He was then sent over to England to aid the Army Educational Commission in arranging courses for students detached from the Army to take special

work in the British Universities. He had charge of the theological students and located about a hundred of these in such institutions as Cambridge, Oxford, London and Edinburgh. He brings back an interesting report of the arrangements that are being perfected in the British Universities to provide graduate courses in theology leading to the Ph.D. degree, thus making it possible for American students to secure in Great Britain certain privileges for advanced theological study such as Germany has been granting for years.

The University of Edinburgh has announced its purpose to confer at the approaching graduation ceremonial the degree of Doctor of Divinity upon President Stevenson.

Professor John Gresham Machen, on leave of absence from the Seminary, was abroad from January 1918 to March 1919 engaged in Y. M. C. A. work. For three months he was with the French Army in Foyer du Soldat work, and after that he was in general Y. M. C. A. secretary work with the 77th Division in Lorraine and later with the 37th Division in Lorraine, Argonne, the St. Mihiel Sector and Belgium. After the signing of the armistice he was employed in speaking under the Religious Work Bureau of the Y. M. C. A. in various camps throughout France.

Professor Charles R. Erdman obtained permission from the Directors to complete his course for the year by doubling his work in the first term. After a trip to California in which he represented the Seminary in prominent pulpits and in California colleges, he sailed for France in March to preach to the soldiers of the American Expeditionary Force. He writes of being at Bordeaux, Tulons, Montpellier and Marseilles.

The Seminary has been honored in making these sacrifices of its teaching force to the services of our soldiers in the war and looks forward with pleasant anticipation to having a full Faculty engaged in instruction next year.

The Rev. John R. Davies, D.D.

Princeton Seminary has lost a valued Director, friend and spiritual helper through the death of Rev. John R. Davies, D.D., on March 5, 1919. Dr. Davies was of the Seminary class of 1884. In his successive pastorates at Avoca, Pa., Tyrone, Fourth Avenue Presbyterian Church, New York City, and Bethlehem Church, Philadelphia, his ministry was one of increasing spiritual power. It is easy to believe that there was no more laborious and painstaking pastor in the Presbyterian Church than Dr. Davies; tireless in the loving care for his own people and at the same time always deeply interested and engaged in the general Christian work of the city and in evangelistic services and in the conduct of the various Boards to which he belonged. But no interest had a deeper hold upon his heart, we are sure, than Princeton Theological Seminary to which he always gladly gave his services. Some fifteen years ago as Chairman of a Committee of the Board of Directors he organized what is known as the Fall Conference and time and again served the Seminary in conducting its services and the services of the annual Day of Prayer for Colleges into which it was later merged. He brought to the students treasures from the rich stores of his own personal religion and wide pastoral experience, and the Alumni of these later years hold him in loving memory for his inspiration and teaching.

The Day of Prayer

March 26th was observed as a day for prayer and the deepening of spiritual life by the Seminary. It was indeed a day of prayer, for in addition to two public services in the Chapel the students conducted a number of prayer meetings among themselves. Rev. David J. Burrrell, D.D., who for a series of years came from New York week by week as acting professor in Homiletics, was the speaker for the day and unfolded morning and evening the spiritual depths of our Lord's Intercessory Prayer.

Visiting Preachers and Speakers

Upon invitation of the Faculty the following ministers preached in Miller Chapel during the last session:

Ex-President Francis L. Patton, D.D., LL.D.

Rev. Chalmers Martin, D.D., of Wooster, Ohio.

Rev. Henry Dosker, D.D., LL.D., of Louisville, Ky.

Rev. Harold McAfee Robinson, of Easton, Pa.

Addresses have been delivered before the Seminary on various phases of religious life and work. Foreign Missions have been presented by Rev. Stanley White, D.D., Secretary of the Board of Foreign Missions; Rev. F. G. Coan and Rev. Dwight M. Donaldson, of Persia, and Rev. W. E. Browning, D.D., of South America; Home Missions, Rev. W. E. Nutting, on Mormonism; Rev. J. C. Moffatt, D.D., on Missions to North American Indians; Rev. C. J. Culp, Ph.D., on the Mountaineers. Mr. George Irving, Mr. Bayard H. Hedrick and Prof. J. G. Machen have from personal experiences spoken on Y. M. C. A. work in France. Rev. Floyd Tomkins,

D.D., of Philadelphia, addressed the Seminary on "The Church and the War." Addresses were also given by Mr. Robert P. Wilder, International Y. M. C. A. Secretary, on "The Quiet Hour"; by Rev. Henry Woodward Hulbert, D.D., of Groton, Conn., on "Rev. Henry Woodward, Princeton Seminary's First Foreign Missionary"; by Mr. Max J. Reich, on "Zionism"; by Rev. John H. Mills, D.D., on "The Emigrant Problem"; by Mr. Frank Goodman, convert under Mr. Sunday, on "What I found at the End of the Trail"; by Mr. David McConaughy on "Stewardship"; by Mr. C. R. Scott, of the Y. M. C. A., on "Work for the Boys"; by Rev. H. L. Bowlby, Secretary of the Lord's Day Alliance; by Rev. Robert Littell, D.D., on "The New Era Movement"; and by Rev. Charles L. Goodell, D.D., on "Evangelism."

Lectures by Dr. Patton

The Seminary is indebted to Ex-President Francis L. Patton, D.D., LL.D., for the delivery in the Seminary Chapel on March 3rd to 6th of his course of lectures "The War and the World". The topic of the several lectures was:

1. "The War and Christianity."
2. "The War and the Church."
3. "The War and Democracy."
4. "The War and Civilization."

As always in Princeton Dr. Patton drew a full house. He spoke with his wonted vigor and brilliancy and it has been greatly to the profit and pleasure of the Seminary to have him again take part in its intellectual life. Dr. Patton has returned to Bermuda for the summer but hopes to be in the United States again in the Autumn to preach and lecture.

Seminary Needs

In the issue of the Bulletin of two years ago there was a statement in regard to the needs of the Seminary as these had been definitely studied out and formulated by the Directors, Trustees and Faculty. The outbreak of the war interrupted the proposed campaign to secure the funds necessary to supply these needs. Now that the war is over it is hoped that this campaign may be carried forward to a successful conclusion and it is accordingly in keeping to reprint the statement of these needs in the hope that the Alumni and friends of the Seminary will rally to an effort to supply the necessary funds. The decreased purchasing power of money is making it necessary for all institutions to increase their endowment in order to do the same work that they formerly did and in these times of expanding life it is no time for institutions of learning to stand still. Princeton Seminary is not in this respect an exceptional case. There is greater need than ever that an institution that stands as a champion of the evangelical faith and has its battle to fight for the Church on these lines should be made the best in every possible particular, and should be prepared to train men to the highest efficiency in every branch of the widening ministerial service.

It is recognized that the Alumni themselves, with perhaps very few exceptions, cannot be large givers to the Seminary, but there are none of them who cannot be publishers of its needs and advocates of its cause, especially in the way of enlisting the interest of men and women of means in the further development of the Seminary. An alumnus recently showed the right spirit. He has kept his church in close touch with the Seminary, and learning from one of his parishoners

that he was revising his will and was thinking of leaving something to the Seminary, the pastor made a visit to Princeton the next day to get advice as to the proper form for the bequest. He brought the donor to Commencement, when the latter expressed his appreciation of the assistance rendered him. Those who feel that they cannot themselves make bequests in behalf of the Seminary may serve the cause by informing the President of the Seminary of those who might become on proper solicitation donors and indicating lines of approach to them. The statement to which reference has been made is as follows:

The Directors, Trustees and Faculty unitedly appeal to the friends of Princeton Seminary to make provision for the following needs:

1. A dining hall and social center.

Economic changes have made it impossible to maintain the existing boarding clubs without financial loss, and there has been a growing demand for a center in which the students may meet for friendly and spiritual inter-unity and efficiency.

2. The enlargement of the Reference Library building.

The present buildings are inadequate to house the valuable library which has been accumulating for many years and the new books which must be added, nor does it provide necessary space for administrative purposes and for seminar rooms. The most approved plan is to enlarge the old reference library building. This will not mar its architectural beauty.

3. A Department of Missions.

It is proposed to erect a hall for furloughed missionaries who wish to avail themselves of the special educational opportunities provided in Princeton and at the same time to be in residence with their families. There is also needed an endowment for the chair of Missions. What is now contemplated was suggested by the General Assembly in 1830 and the need is more evident today than it was then.

4. At the last meeting of the Seminary Directors it was decided to make provision for

special instruction in religious education and secure an assistant in the department of Homiletics so that the students may have a more thorough drill in sermonic preparation and delivery.

The Missionary House

The proposal to erect an apartment house for the residence of missionaries on furlough who wish to spend their year at home in study is a cause that should appeal strongly both to the friends of missions and to the friends of the Seminary. The furlough year of the missionary presents one of the gravest problems of missionary life. The salaries of missionaries are designed to provide a comfortable living for them on the field so that they may be free to give themselves unreservedly to their great work. When their furlough year comes and they are landed by the Board back in America, they find themselves in a difficult situation. The family must be reclothed to meet the requirements of a different climate and of a different style from that which was suitable in Asia or Africa. They cannot afford to board, even if that were a wholesome arrangement. They have not the furnishings for housekeeping. The renting of a furnishing house in any desirable place for the brief time of their sojourn is usually out of the question. The only solution in many cases consistent with their salary is that they settle down on relatives often unable to stand the added expense which this otherwise welcome visitation entails, and more often without the accommodations really necessary for their comfort. The consequence of all this is that it is a very common fate of the furlough year that the missionary has to choose a place of residence with the view to the economies of it and so spends his furlough in some village where

there is nothing for him and his family to do but to vegetate, and they go back to the field dulled rather than invigorated by the year.

The purpose of the proposed apartment house in connection with the Seminary is to provide furnished apartments for perhaps a dozen families in which there will be every convenience for light housekeeping and which will be rented to the missionaries at a rental that will merely cover the cost of maintenance.

Princeton seems an ideal place for such residence of missionaries on furlough. Its nearness to New York and Philadelphia gives it great advantages. The missionaries are in close touch with the Board, the best medical advice is available where treatment is needed as is so often the case with missionaries during their furlough year. They are within reach of many important churches desiring to hear missionary addresses. In Princeton they can have opportunities in connection with the Seminary and University for special study in connection with any lines that they may be teaching on the mission field and for renewing their own Biblical and theological culture. The contact with teachers and libraries and the intellectual movement of a University town is just what they need to renew them after the isolation and strain of years on the field. In Princeton there are educational advantages of first rate order for the children of missionary families and the wives as well as the husbands have abundant opportunity for intellectual culture in hearing the fine music and good lectures with which Princeton is so abundantly supplied and in attending the classes in the Seminary which will fit them for their teaching work on the field.

This it is hoped the missionary house will do for the missionaries. It will have a further function which the Faculty of the Seminary recognizes as being of great value to the institution, namely, of bringing into its life the influence of a body of men fresh from the service of the Master in various parts of the world. The Seminary always welcomes the missionaries who in increasing numbers are coming to it for their furlough year because of their spiritual helpfulness to the student body and because they are the very best advocates of recruits from the student body for missionary service.

A step toward the attainment of the missionary house has come by the securing of the very best site for it adjacent to the Seminary campus by a friend of the Seminary who purposes to give it as soon as the funds for the building and its equipment and maintenance are forthcoming. The estimate is that seventy-five thousand dollars will provide such a house as it contemplated. Is there not some friend of missionaries and of Princeton ready to seize the opportunity of making this ideal a reality? It would be a beautiful memorial for some loved one.

Missionaries in Residence

The instruction in Missions in the absence of President Stevenson has been ably given by a series of missionaries who have in turn been in residence a part of each week through a term of five or six weeks. These lecturers have been Rev. George Fulton, D.D., of Japan; Rev. Webster E. Browning, Ph.D., D.D., of South America; Rev. Samuel M. Zwemer, D.D., F.R.G.S., of Egypt; Rev. John E. Williams, D.D., of China. Coming direct from their fields they have

brought the students into intimate touch with the needs, problems and methods of the mission world, and in connection with Rev. James H. Hunt, D.D., of the Theological Seminary in Cairo, Rev. L. T. Newland, of Korea, and Rev. Jacob L. Hartzell of Siam, who on furlough have been Graduate Students in the Seminary, have been an uplifting influence spiritually and have quickened the interest and enlistment of the students in foreign missions. Sixteen Seniors, or 36 per cent. of the class, are offering themselves to the foreign mission boards.

Two Veteran Missionary Alumni

In the unusually long list of honored alumni who have died during the year there are the names of two men of whom all will agree there is fitness in special mention. They are the honored missionaries: Rev. William A. Shedd, D.D., of Persia and Rev. John Wherry, D.D., of China.

REV. WILLIAM A. SHEDD, D.D., was born of missionary parents in Persia in 1865. After finishing his college course in 1887 he returned to Persia for two years to help his father, and then took his Seminary course in Princeton, graduating in the class of 1892. He then returned to Persia. In the memorial on Dr. Shedd offered by the Presbyterian Board of Foreign Missions we read:

"In the death of the Rev. William A. Shedd, D.D., the Presbyterian Board of Foreign Missions recognizes that it has suffered the loss of one of the ablest and most useful missionaries ever sent out by the Churches of America to the foreign field. It mourns him as a dear friend, a great missionary leader, a scholar, a statesman, and a fine noble Christian man."

"For twenty-six years since his appointment, with occasional furloughs Dr. Shedd has worked as a missionary in Urumia. He has been engaged from time to time in all the varied phases of missionary service in this great station. Teaching college and theological classes, touring in the mountains and on the plains, preaching the gospel from the pulpits

of the evangelical and also the ancient Syrian churches, planning work for native helpers, looking after the treasury department with all its exacting demands, writing for the press at home and conducting the mission press and preparing its books and periodicals on the field, counselling his associates, guiding the policies and plans of the mission, Dr. Shedd has been a tower of strength in Persia for more than a quarter of a century."

"Dr. Shedd carried with him into his work the clear and steadfast intellectual power which had marked his student days and this power grew with the years. He brought to bear upon mission problems and upon all the perplexities of the work in Persia a mind of singular purity and vigor. He was a well equipped scholar in Hebrew and a student of Arabic, as well as of Persian, Turkish, Kurdish and Syriac, the last of which was in a real sense his mother tongue. He was a candid, penetrating investigator of Mohammendanism and the books and institutions of Islam. No one surpassed him in his skill or zeal as a personal evangelist to Mohammendans or to the Jews in Urumia. On one of his furloughs he delivered the Students' Missionary Lectures in Princeton and published the result in a volume entitled, "Islam and the Oriental Churches."

"In the conditions of society which prevailed in Urumia he was forced into a position which compelled him to deal with Persian princes and governors as their equal, to maintain order and justice, to represent in his own person the ideals and claims of civilization and justice."

When the eighty thousand Christians fled southward from their enemies over the mountains Dr. and Mrs. Shedd in a wagon served as their rear guard against the advancing hordes and their enemies. After six weeks of constant hardship and effort succumbing to fatigue and cholera he died by the roadside on August 7, 1918. His wife writes: "We went on for an hour or so and found a place on the mountain side near a rock. There was nothing to dig with but a small adz. But with the aid of fingers and sticks they made a shallow grave quite a distance above the rock. We sewed him in a blanket and then wrapped him in a heavy canvas from the cart and bound it with ropes. Dr. Yonan read a part of I Corinthians XV. and led in prayer. After a layer of earth we placed stones and again on the top of the earth and then smoothed it

over so that no enemy might know where the grave was. We cut a cross on the top of the rock and on the front, and Captain Reed had a drawing made of the place so that it can be found."

REV. JOHN WHERRY, D.D., was born in 1837, graduated from Princeton University in 1857 and the Seminary in 1861, and reached China in 1864, where he gave forty-six years to notable service for the Chinese people and the Kingdom of God. The resolution of the Foreign Board upon his death contains the following:

"After a short service as superintendent of the Mission Press in Shanghai, he went to Peking, arriving April 19th, 1872. His missionary activities were many and varied. He was at different times acting President of the College at T'engchow, Principal of the Boys' Boarding School in Peking, Editor of the Chinese Religious Tract Society, of which he was one of the founders, member of the Publication Committee of the Society, and a frequent and earnest preacher of the Gospel. His ripe scholarship and large intellectual ability found expression in numerous volumes. He was the joint author of no less than forty-eight volumes of Sunday School lessons and one of the five expert scholars appointed by the Shanghai Missionary Conference to translate the Bible into classical Chinese. He was a frequent contributor to the Chinese Recorder and other periodicals both English and Chinese."

"Dr. Wherry was a man of earnest spirit and ripe culture, a Christian gentleman, and a devoted missionary. His life was rich in achievement, and the influence of his forty-six years of service for Christ in the great capital city of China will long abide."

What Kagawa is Doing

Those who were in the Seminary in 1914-15 and 1915-16 may remember a fellow student, Toyohiko Kagawa. He was such a quiet and modest man that few of those who were here with him knew of his notable record as a worker in the slums of Kobe before he came to Princeton for his years of graduate study. His place and work are so un-

usual that we feel we are doing his fellow Alumni a service in letting them know something of the estimate in which he is held by missionaries in Japan. A recent letter from one of the missionaries in Kobe appraises his work as follows:

"You will be interested to hear of the fine work that our young friend Kagawa San has been doing since his return to Japan from Princeton. He spent his first night in Kobe with his old friends down in the slums, and he has been living there ever since, building up a band of saints and workers among the poor. A list of his activities these days would astonish you. Beside his regular preaching and Sunday School in the slums he is often called on for special evangelistic meetings on all hands. His seventh book written in the slums is now in press, and he has collected most of the material for an eighth. His book on "The Psychology of Poverty" has gone through three editions and is a standard work for all social workers in Japan. He has been called on for special lecture courses in nine theological schools and colleges, beside a number of Y. M. C. A. and summer conferences. He is practically the head of the Labor Union movement in west Japan, and is the editor and proprietor of the Labor News, with a circulation of about 10,000. He is a regular leading contributor in the Osaka Social Service Magazine, and an occasional writer in a dozen others. A week ago I heard him address a mass meeting on City Improvement, and tomorrow he is to preside at a meeting for the furtherance of universal suffrage. He is now working up a mass meeting to be held two or three weeks hence for the removal of the licensed quarter away from the heart of the city and its ultimate abolition. Last fall he organized a brush factory in the slums to give employment to the women of the poor homes about him, and he has thus provided a good living for perhaps a hundred families. He has enlisted friends in his cause, and has a trained nurse and a doctor who are giving free medical help to all who need it in his district. This is only a part of his activity, as he is now engaged in a thorough 'social survey' of Kobe and Osaka, with a view to planning the legislation that Japan needs to meet its new social conditions."

May strength and grace be given him to carry the burdens that he has so lovingly undertaken for his fellow countrymen!

The Stone Lectures

The L. P. Stone Foundation provided for the session of 1918-19 two courses of public lectures. The regular course of six Stone Lectures was delivered by Rev. Henry E. Dosker, D.D., LL.D., and a supplementary course of three lectures by Prof. William Lynn Phelps, Ph.D. THE BULLETIN is indebted to Mr. Martin Wyngaarden, a Graduate Student, for the report of Dr. Dosker's lectures given below.

THE DUTCH ANABAPTISTS.

The Stone lecturer was the Rev. Henry E. Dosker, D.D., LL.D., Professor of Church History in the Theological Seminary of Kentucky. At the outset of his lectures he mentioned that he had been a student of his subject for many years. For long, however, it had seemed impossible to get at the original sources, scattered and jealously guarded as these were in European libraries. But in the year 1903 all the extant literature published by the Dutch Anabaptists, and by their contemporaries concerning them, was edited and presented to the public by Dr. S. Cramer and Dr. F. Pyper in the "Bibliotheca Reformatoria Neerlandica," a copy of which is in the Library of Princeton Seminary. This monumental work of ten volumes has been the lecturer's chief source. Dr. Dosker's knowledge of the Dutch languages and familiarity with its literature enabled him to use the sources which are in an extremely difficult and obsolete type of the Dutch language.

The first lecture dealt with the "Origin and Early Development" of the Anabaptists. Were the Dutch Anabaptists Waldenses? Dr. Dosker's conclusion is that they were not, because the early Anabaptists do not view themselves as such. Menno Simons held that his views were original except among the early Apostles. Hoffman, the father of the Dutch Anabaptists, derived his views from the Swiss Anabaptists.

The Anabaptists grew rapidly in numbers, and spread to Bremen, Hamburg, Strassburg

and Holland. In Holland they were regarded as good citizens, but universally hated, by Dutch and Spaniards alike, because of their important departures from Catholicism and from the Reformation. In the Netherlands ten Anabaptists were killed to one Protestant in the persecution, or some 90,000 Anabaptists in all. Calvin, Melancthon and Luther wrote against their position of exalting life and deriding doctrine.

"The Radicals" was the subject of the second lecture. Melchior Hoffman was the father of the Anabaptists in Holland, a man of meagre schooling, but knowing well his Bible. Hard days had made Chiliasts of many, including Hoffman, who studied prophecy and announced that he received visions. In his eschatology, Strassburg was to be the New Jerusalem, though this was afterward changed to Münster by his followers. He travelled much and baptized many, 300 at Emden alone. He called himself Elijah, and claimed his visions to be as authoritative as Isaiah's. He expected the Millennial Kingdom to be ushered in at Strassburg in 1533 or 1534, but he was imprisoned at Strassburg instead.

David Joris was the arch-heretic of the Dutch Anabaptists. He was with Hoffman a while at Strassburg, and was still more extravagant in his expectations. David Joris was to be the true David. Moses, Christ and Apostles were null and void till David Joris. Christ was a forerunner. Christ did not rise in the flesh but was reincarnated in Joris, who will judge the world in the end. When later the Mennonites were organized, they forbade reading his books. His bold assumptions aroused opposition so that he lived incognito. Three years after his death his body was exhumed and he was condemned, because it was learned who he was.

Adam Pastor is claimed by the followers of Socinus as the first Socinian. His immediate followers were called Pastorites. He became anti-trinitarian. The Word to him is merely God's will. The Holy Spirit is no person. The divinity in the historical Christ is the Father's wisdom and power in him. What he could not understand Pastor would not believe. He especially deplored deep discussion on the deity of Christ. Though he was deposed from the ministry, his views gained much ground among the Anabaptists.

These early Anabaptists went wild not only

in theological radicalism but also in economic and social radicalism. Hoffman had promised the Millenium. Many joined him, expecting the power of oppression to be broken. At Münster the Anabaptists had triumphed. All eyes were turned to Münster. Blind masses marched thither, having been promised that their shoes would not wear out and that they would not become hungry on the way. Communism reigned in the city. At one time the passengers of thirty-one ships were headed for Münster, which became a rendezvous of culprits. John of Leyden, a man born out of wedlock, entered the city teaching the abolition of marriage. Polygamy was announced by him and he gave the example. Armed people marched through the city, crying "Halt, you unbeliever." Hundreds were baptized. "Unbelievers" departed or were killed. John of Leyden was elected as King David of Jerusalem. When opposition arose he succeeded in keeping the people hypnotized by going through the streets half naked, calling, "Rejoice, Jerusalem." But the city was betrayed and again became Roman Catholic, after terrific street fighting, in which all the Anabaptists were killed, while a particular nemesis pursued John of Leyden. His flesh was torn from his body with red hot pieces of iron.

The third lecture dealt with "The Conservatives." Deliverance was to come for the Anabaptists by a change from radicalism to conservatism. Among the conservatives, Menno Simons and Dirk Philipsz were preëminent. They were a brace of leaders, each supplementing the other, Menno Simons was vacillating and versatile. Dirk Philipsz was firm. He knew Latin, Greek and Hebrew well, while one of his writings is in French. He was baptized on his confession. With Menno Simons, Dirk Philipsz sought to stay the wild fanaticism of the Anabaptists vainly until the Münster-tragedy.

As Menno Simons was baptizing a child, he questioned the sacraments of Rome. He was then a Romish priest and knew nothing of the Anabaptists. Luther's statement, that children are baptized on account of their own faith, turned him away and convinced him firmly that infant baptism is unscriptural. He accordingly surrendered his office and home and went to manual labor. But he was sought by the Anabaptists to be their leader and consented.

"The Theology of the Anabaptists" was the subject of the fourth lecture.

Dirk Philipsz' Confession of Faith, though it speaks of the Father, the Son and the Holy Spirit, lacks all reference to the terms person, trinity, and the consubstantiality of the persons of the Godhead. This is intentional for the Anabaptists objected to these terms. The Father and the Son are not to be separated any more than light and the sun. But whoever wants to go further into his profundity shows himself too rash.

Concerning the doctrine of Christ, Hoffman, the father of the Dutch Anabaptists, expresses himself in *The Exposition of Romans*: "The Eternal Word did not take flesh and blood from Mary, but was changed to flesh in her womb as a drop of dew is changed to pearl in an oyster. He has not taken flesh unto himself, but has become flesh. John said, 'The Word became flesh'. Whoever says otherwise is accursed." His peculiar views antedated him and were derived from the Swiss Anabaptists.

The Anabaptist doctrine of the sacraments is a vital point, especially for the present-day Baptists, for they have made a dogma of immersion. The lecturer has gone carefully into the question whether the Dutch Anabaptists immersed, receiving valuable assistance in his study from Dr. B. B. Warfield's series of articles on "The Archaeology of the Mode of Baptism," and had come to a negative conclusion. The Anabaptists began only later to baptize by immersion.

The fifth lecture treated the "Internal Conditions and View of Life" of the Dutch Anabaptists. Hospitality was one of their graces. Whilst not condemning wealth, they looked upon pride and ostentation with disdain. They were very able to help the Fatherland. William of Orange was furnished with money by them. At another time the Estates General was supplied by the Mennonites with 30,000 florins, 15,000 coats and 15,000 pairs of shoes for the Dutch Army in one week.

But they were seclusive and separatistic. The oath in temporal affairs was forbidden by all the sects, because they understood that it had been forbidden by the Lord and the Church Fathers. In 1579 they refused to bear arms, either for offense or defense. Their customs were so regulated as to secure seclusion from unbelievers. Non-conformity with the world

was their principle. Hence no beard-trims were allowed. All shaving and hair-cutting was forbidden. They regulated how many pleats a woman's apron should contain. It was only gradually that these customs were sloughed off, especially among the so-called "coarse" Anabaptists.

"The Fine" were the most sombre in dress and speech. Furthermore, they held closest to the doctrine and practice of Menno Simons. They made the footwashing a part of the Lord's Supper. No audible prayer was employed in the service. But the minister outlined the special objects of prayer, each object of special petition being followed by an interim of silence. To these Anabaptists portrait painting was a sin worthy of condemnation.

"The Coarse" abolished the foot-washing, were milder in the ban, and permitted the oath of confirmation. They permitted the defensive use of arms and of armed vessels. They included poets and painters. Ruysdael and Rembrandt were of their number. They included scientists. The physician of William III, of the Netherlands, was one of them, as well as J. Van der Heide, who first illumined Amsterdam and discovered the prototype of the fire-engine.

The last lecture dealt with the "Later History" of the Dutch Anabaptists. The effect of Arminianism upon them was very great. Hence the Arminians found one important source of supply among the Mennonites. But the position of the Arminians does not mark the limit to which the Anabaptists departed from the doctrine of the Reformation. Many become Socinian, the Socians of the seventeenth century expressing the same ideas as were held by the Anabaptists in the sixteenth century. They even claimed Adam Pastor as the first Socinian, and were like him thoroughly rationalistic. When a modified rationalism and modernism more recently invaded the universities, the theological departure took them by storm. For the change to Arminianism and Socinianism was not a gradual dogmatic change with the Anabaptists. Modernism lay in the positions of the Anabaptists as in the acorn.

Going back for a moment from our times to the early history of the Anabaptists, we see that there was not a country where their influence was more felt than in England. In England the love for independence was strong because of the idea of liberation, and

absolute liberalism is the last note of the Anabaptist position. At the time the Reformed were going from Holland to England by hundreds under the inspiration of John à Lasco, the Anabaptists were going to England by thousands. England granted religious freedom to all save the Anabaptists, of whom many were killed during the reigns of Henry VIII, Edward VI and Mary Tudor. The Quakers and Baptists were the offspring of the Dutch Anabaptists. The abhorrence of the violence of war found among the Quakers and their refusal to bear arms go back to the Dutch Anabaptists.

The Baptist Church in England is not an indigenous growth. The fathers of the English Baptists were the Dutch Anabaptists, whose principle was baptism only on the faith of the one baptized. The English Baptists embraced this principle and revived the custom of immersion. However, it is very difficult for the Baptists to establish an apostolic succession with reference to immersion. The year 1641 marks the natal year of the Baptist Church in England, holding to adult baptism by immersion. They held that the sign must signify the thing, viz., death and burial with Christ. Immersion became a crime in England. But in 1689 William III recognized the Baptists and granted religious freedom.

The Anabaptists stressed life and disparaged doctrine. Their idea was that of an undogmatic Christianity. The modern emphasis upon a creedless faith harks back to them. The influence of the Anabaptists was therefore far wider and deeper than their numbers warrant. They were strong and influential especially in their departures from the Reformation.

Literary Aspects of the Bible

The L. P. Stone Foundation also provided a supplementary series of lectures, three in number, by Professor William Lyon Phelps, Professor of English Literature at Yale University, on "Literary Aspects of the Bible."

These lectures were decidedly popular in style and attracted an audience day by day that filled the Chapel, many of the professors of the University being in attendance. Dr. Phelps is a literary critic of note and one of the popular professors of Yale. The lectures were brilliant and one of their values was that they gave their hearers a new point of view in which to read and appreciate the Scriptures.

The presentation of the Literary Aspects of the Bible was the more appreciated because of Dr. Phelps's reverent attitude and the frank expression of his own belief in the authority of Scripture and the Divinity of our Lord. Immediately after delivery the lectures were published by Dr. Phelps with the following preface: "This book is composed of three lectures on the L. P. Stone foundation, delivered at Princeton Theological Seminary, on the third, fourth, and fifth of February, 1919. I wish to express to the professors and students at Princeton my hearty appreciation of the honour of their invitation, and of their delightful hospitality." The title of the book is, "Reading the Bible," Macmillan; New York, pp. 131; price \$1.25.

The subjects of the three lectures were, "Reading the Bible"; "St. Paul as a Letter Writer"; "Short Stories in the Bible." What follows are quotations selected from the lectures as published. They are illustrative of the suggestive nature of his comments and will give an impression of the type of the lectures as a whole.

"The best books for children are those that never were intended for children. . . . Even children deserve intellectual respect and profit by it. No better books for children exist than *Pilgrims Progress*, *Gulliver's Travels*, *Robinson Crusoe*, the ante-burtonian *Arabian Nights*, and the Bible.

"One day, in my own childhood, by mere chance, I hit upon an expedient that not only helped me to remember the Bible stories, but which I heartily recommend to all parents and guardians who still wish to have the youth entrusted to their care become familiar with the Scriptures. I was drawing pictures. My prolonged and unusual silence in the room aroused the interest of my mother—'What are you doing there?' 'Drawing pictures.' 'But don't you know this is Sunday? You must not draw pictures on Sunday.'

"Nobody ought to infer from this that my mother was grim. She and I were intimate friends, understood each other perfectly, and got along together beautifully.

"Suddenly I remembered the Bible. 'But mother, it'll be all right to draw Bible pictures?' She turned this suggestion up and down in her mind, and found it good. I therefore set to work, and after another period of silence, I proudly exhibited to her a soldier, armed to

the teeth, literally, for in addition to gun and pistol, he had a large knife in his mouth.

"'Didn't I tell you'—'But mother, this is Joab, captain of the host of Israel. From this accidental Sabbaratarian exploit, I conceived the idea of drawing a picture to illustrate every chapter in the Bible. And this method I recommend to the young, for if one draws a picture for each chapter, one must read the whole chapter through to find the best available subject, and in this way, much will be remembered. It is not necessary to possess even rudimentary skill with the pencil. I was obliged to label my pictures distinctly—a union of literature and art—in order that spectators might know whether the picture was animal, vegetable, or mineral—the invariable first enquiry in the game *Twenty Questions*.'

"The Authorised Version is incomparably the best both for the pulpit and for educated readers. Many believed that the Revised Version would supplant the old; but after a few years, the people returned to the familiar book. There are some positive errors which were corrected in the Revised Version; but the nineteenth century scholars lost in beauty what they gained in accuracy. There is no English in the world equal to that found in the 1611 Bible."

"The Bible is not only the foundation of modern English literature, it is the foundation of Anglo-Saxon civilisation. It seems a narrow and mistaken policy to drive it out of the public schools. When I was a boy, every day in school began with a chapter in the Bible and the Lord's Prayer; surely there is nothing sectarian about that. Merely in dignity, the Hebrew and Christian religions compare favorably with the Greek and Roman, with which we were compelled to familiarise ourselves at school, and so far as I know, without protest from any source. If the Greek and Roman gods and goddesses were alive today, every one of them would be in jail."

"The Bible has been a greater influence on the course of English literature than all other forces put together; it is impossible to read standard authors intelligently without knowing something about the Bible, for they all assume familiarity with it on the part of their readers. But what particularly pleases me is that not only standard, but contemporary authors exhibit consciously or unconsciously intimacy with the Scriptures. So universally true is this, that

to any young man or woman eaten with ambition to become a writer. I should advise first of all—'know the Bible.' Ibsen said his chief reading was always in the Bible: 'It is so strong and mighty'. Tolstoi knew the Scriptures like Timothy: it is quite impossible to read Dostoevski's novels—and everyone wants to read them just now—without knowing the Bible. For four years in the Siberian prison, the New Testament was his most intimate friend. His greatest stories are really commentaries. Andreev, giving a list of 'the books that had influenced him the most, put the Bible first. Kipling's finest poem, the *Recessional*, is almost as close a paraphrase of Scripture as the hymn *Nearer, my God, to thee*, which is a verse-translation of a passage in the twenty-eighth chapter of Genesis. Every modern novel, every modern play I read is almost sure to reveal an acquaintance with the great Book."

"The Bible is full of both passion and sentiment, but it has no sentimentality. It is rather remarkable that there is, so far as I can remember, not one touch of false sentiment. In nearly all old books, the pathos that drew tears from contemporary readers often obtains either smiles or yawns from later generations; but the scenes of sentiment in the Bible are so deeply founded on human nature, that they impress the twentieth century with as much force as in the time when they were written."

"There is no narrative style superior to that of the Old Testament historians. They included everything, both good and bad, never trying to make an idealised portrait."

"Was there ever a finer description of a young athlete, than the following sketch of David? And remember that the whole account of his appearance and accomplishments is compressed into a part of one sentence, which is itself only a part of one Bible verse: "Cunning in playing, and a mighty valiant man, and a man of war, and prudent in speech, and a comely person, and the Lord is with him."

"Although there are no books in the Bible cast in the form of a play, there are not many dramatic elevations in literature loftier than the story of Esther, Haman, and Mordecai; of Samson, the strongest man in the world, easy prey to a woman; of Judith and Holofernes; of Ahab, Jezebel, and Naboth. These are pure drama. And in these dramas of terrific passion, there are natural, homely touches of sur-

prising realism, that seem as if the events might have happened yesterday. The night when King Ahasuerus was wakeful, and after trying every expedient to induce sleep, he finally did what so many of us did some night last week—he sat up in bed and read a book. He merely exercised the royal prerogative, and had the book read to him."

"The poetry of the Old Testament—especially in the books Solomon's Song, Job, Psalms, Isaiah,—excels in every variety of poetical expression, ranging from pure lyrical singing to majestic epic harmonies. The most conventional subject for a poem is Spring, and among the millions of tributes to the mild air and the awakening earth, none is more beautiful than the passage in the Song of Songs (Chapter 2; 10-17)."

"If one reads the book of Psalms straight through, no matter how familiar many passages may be, the glory and splendour of the majestic poetry will come like a fresh revelation; and if one will read the last three Psalms aloud, one will feel how all the hymns of sorrow, delight, repentance and adoration unite in one grand universal chorus of praise."

"Handel's *Messiah* is the greatest of all oratorios; sometimes I think it is worth all other oratorios put together. Handel was an inspired genius. When he wrote the Hallelujah chorus, he said he saw the heavens opened and the Son of God sitting in glory, and I have no doubt he really did. He was fortunate in being able to match deathless words with sublime music. Much of the grandeur of his work is owing to the poetry, and especially to the parts taken from the prophet Isaiah. Passages of stern authority alternate with ineffable tenderness."

"Even those who do not believe that the Bible is the revelation of God, will admit that it is the supreme revelation of man. There is more revelation of man's weakness and strength, man's capacity for evil and for good, in the Bible than can be found in Shakespeare and all the dramatists of the world. It is the most human of all books. And it is true in its depiction of human nature as naturally sinful; it does not flatter; men are instinctively bad, and therefore need not palliatives, but regeneration. The basest deeds of which men and women are capable are faithfully recorded; and the greatest Personality in history clearly set forth. Religion, in its combination of

reverence and conduct, the attitude to God and the attitude to man, was understood by the old prophets; they had a passion for spiritual worship and a passion for right living."

"And the contrast between the friendless prisoner and the mighty Roman, who imagined he had final power over Him, imposes itself on every one who reads the Gospel narrative. I came into the world to bear witness unto the truth. This is God's world, not the Roman's nor the Jew's; He rules it. I die on the cross; but truth, honour, morality do not die; my death is a witness for all time to the supremacy of Truth."

LECTURE II: ST. PAUL AS A LETTER-WRITER.

"Dante, Milton, Bunyan have each and all helped to shape our conceptions of God, of the future, of sin and salvation; but the formative influence of Paul's letters has been and still is greater than that of these three writers combined. Paul arrived exactly on time to aid in the spread of the Christian religion; for he was both a philosopher and a man of action. He was a profound thinker and a persuasive advocate. He was devoted to introspection and liked to travel. His love of metaphysics did not prevent him from being a successful advance agent of Christianity, carrying with him everywhere an excellent sample of the article he wished to distribute. His letters are full of pure and applied religion. He deals especially with the practical problems that confront young students—the temptations of the mind and the temptations of the body. He has been well called the 'college man's apostle.'"

"Every now and then the course of literature is disturbed by the appearance of a man who is something more and something greater than a literary artist; some one is born who feels within him the voice of a prophetic mission. Such a person was Socrates: such a person was Thomas Carlyle. Socrates talked to a few friends in Athens and people of all nations still listen to him eagerly. The supreme illustration is our Lord, whose brief addresses and intimate conversations have changed the history of the world. Everything must have a beginning; and the Christian religion began in the word made flesh and remade into the living word. Paul relied on oratory so long as the Church remained within narrow geographical limits; but when, owing to his various

journeys, the new faith spread far and wide, he was naturally forced into epistolary activity.'

"No letters have ever been so influential as these; for although they were written to particular groups at particular times and for particular reasons, thousands and thousands of men and women in the twentieth century read them as if they were addressed directly to themselves."

"Paul's literary style, except at moments of exaltation, lacks grace and finish; it is clumsy, involved, twisted: Sometimes it winds itself up in many folds, like a boa constrictor; sometimes it is as brittle as a Western Union night letter."

"Paul was too busy to spend much time on the style of these epistles; they were written at various places, in moments snatched from days and nights of chronic activity. Possibly when he wrote 'The night is far spent, the day is at hand,' the actual dawn was breaking, and from the streets sounded the songs of home-going drunken revellers. They are off-hand and impromptu, composed under the exigency of some crisis in the particular church he was trying to strengthen in the new faith. His custom was to dictate, and then when he signed his name, to add a few words in his own writing. The letters form no distinct body of articulated doctrine; the theologians who came after him tried with more or less success to codify his rules. Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.

"What his style loses in finish and grace, it gains in vivacity and vigour. The style has behind it the impelling force of white-hot sincerity. Occasionally it rises to vertiginous heights. What are now called the thirteenth and the fifteenth chapters of the first letter to the Corinthians are peaks of such lofty grandeur that they tower above everything else in the world's literature except the actual words of Jesus in the Gospels. The eminence of Jesus in literary art is as unique as his eminence in morality."

"To these three powerful arguments the letter to the 'foolish Galatians' was addressed. It is a masterpiece of force, knocking down every shelter his enemies erected. The epistle may be divided into three parts: a defense of his credentials, the exaltation of Christ over

the law, a vindication of the ethical value of liberty. The world has yet much to learn about the value of this third idea, and has lately been engaged upon a universal war in the endeavor to settle it once for all."

"The conclusion of the letter is a magnificent defense of spiritual liberty. Instead of freedom meaning license, it creates a better character than can be formed by the Law. The true sons of Christ need no set of rules; by following Him they will produce the fruits of the Spirit, which are love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness self-control: with these Paul contrasts the fruits of the flesh, that is, the results of the condition of man before the truth has made him free; and we have an impressive but not exaggerated roll-call of deadly sins."

"The importance of the letter to the Galatians can hardly be overestimated; it settled forever what should be the essential element of Christianity. Paul's words are needed in the twentieth century: they still form the best answer to those who seek salvation through elaborate ceremonies or through elaborate dogmas. True character must be formed within, springing from cheerful obedience to the spirit of Christ's teaching."

"The main aim of the letter to the Romans is fairly clear. Paul, knowing that he was about to reach the centre of the Western world, wished to make evident to the Gentiles the nature of his free Gospel. They must understand that they had fully as much right to Christianity as the Jews. His letter is accordingly a platform of Christianity, both in theory and practice."

"The core of the letter is this: all men are alike condemned by the advent of Christ in the world, and all must have faith in Him to be saved."

"The seventh and eighth chapters reveal his amazing skill as an expounder of the theory of sin and redemption; the twelfth chapter reveals him as a master-guide toward the elevation of daily conduct.

"Whatever may be thought of Paul's knowledge of the nature of Christ, there can be no doubt of his profound acquaintance with the nature of man. Every man, woman, and child will find the seventh chapter an accurate mirror of the human heart. . . . The following words might serve as a truthful autobiography

for anybody: 'What I would, that do I not: but what I hate, that do I.' It is just as certain that the human mind recognizes Truth, Beauty and Goodness as desirable goals, as it is certain that the instincts of human nature pull in the opposite directions."

LECTURE III. SHORT STORIES IN THE BIBLE.

"The short story must be based on one event, or, as Professor Matthews expresses it, on a 'series of emotions called forth by a single situation.'"

"Now as the Bible excels all other books in poetry, in prose historical narrative, in prophetic eloquence, in philosophy, political economy, and in worldly wisdom, so the finest Short Stories are to be found in the Bible. And these brief tales illustrate every phase of human nature"

"The story of Balak and Balaam is one of the first instances in history where a political boss discovers to his chagrin that he cannot control his most influential orator. With bribery and flattery he incited Balaam to come and denounce Israel; but Balaam, as has happened more than once since then, will not play the role assigned to him, because he hears an inner voice of duty louder than the blandishments of Balak. The modern political analogy is complete; for after two severe disappointments, Balak said unto Balaam, *Neither curse them at all, nor bless them at all*—I don't know why I find that remark so amusing, except that I can hear Balak's tone so plainly—"If you find you can't help me, do at all events stay neutral, keep your mouth shut.' But the disappointed impresario is to regret even more bitterly that he drew his obstinate speaker into the campaign; Balaam will be neither an advocate nor silent, but pours out a flood of oratory for the other side, winding up with the rather strange invitation to Balak to come and visit, 'and I will advertise thee what this people shall do to thy people in the latter days.'"

"The famous story of Ahab and Naboth's vineyard reminds us of the towering insolence and uncontrolled greed of the German Emperor, William II: and the answer of Naboth, who knew he was no match in power with the king, reminds us of the reply made to a certain request, by Belgium—And Naboth said unto Ahab, 'The Lord forbid it me, that I should give the inheritance of my fathers unto thee.'"

"Peevish King Ahab went on a hunger strike, but Jezebel knew how to manage both the executive and the judicial departments of the government. Whatever of truth there may be in Kipling's general assertion that the female of the species is more deadly than the male, there can be no doubt that Jezebel was a more formidable foe than Ahab. Like Macbeth, he let I dare not wait upon I would; but Jezebel was even bolder than Lady Macbeth, for instead of trusting her husband to carry out her plans, she attended to the matter herself. The sequel of this story of avarice and murder is fittingly tragic."

"One of the most simple and beautiful of the short stories in the Bible is the account of the mighty man Naaman, and how the little maid, an Israelite captive among the Syrians, gave witness to the power of the man of God in the household of His enemies. Then after the cure of leprosy was complete, and the great physician had refused any fee, and had settled the question of religious courtesy for his distinguished visitor, the charming story has a tragic close, all the more stern and solemn because the reader is unprepared for such a conclusion. Never shall I forget the first time I read this chapter, and my horror at the last sentence: *And he went out from his presence a leper as white as snow.*"

"The book of Esther, the book of Daniel, and the Apocrypha abound in admirable specimens of the art of the Short Story, where as is commonly the rule elsewhere in the Bible, dramatic intensity is gained by the absence of rhetorical flourishes."

"Although the Old Testament is filled with short stories of great power and beauty, it is when we turn to the New Testament that we find the supreme examples of the art. The supremacy of our Lord as a spiritual teacher is cordially recognised even by many who do not believe in His divine mission; but he was supreme in other ways as well. . . . We should remember also that He was a supreme literary artist. The short stories that He produced with such colloquial ease are the finest in the world; they are, indeed the despair of all professional men of letters. No tales ever written combine such amazing power with such impressive economy in the use of words. The parables are the perfection of realistic art; the tremendous paradoxes are driven home with a simplicity that has the apparent unconsciousness of a flower."

"As the Bible day by day exerts its regenerating and vivifying spiritual influence on the souls of men, so its sublime and homely poetry and prose recreate new masterpieces in all literature, which rise from the inexhaustible spring of living water in the Word of Life."

The Mission Lectures

The course of Students Lectures on Missions, five in number, for the 1918-19 session were delivered by Rev. Webster E. Browning, Ph.D., D.D., Educational Secretary of the Committee on Co-operation in Latin America, former Principal of the Presbyterian College of Santiago de Chile, S.A., on "The Call of Latin America."

Dr. Browning's long residence in South America, his varied experience in missionary work and especially his close touch with South America and its problems through his present position in the missionary cooperation movement in Latin America gave him special opportunity for a broad and comprehensive view of the religious situation in Latin America.

His first lecture dealt with "The Land", its geographical situation and peculiarities, climate, resources; its political organization; Latin America as a factor in present world problems, and a study of the future possibilities and probabilities for development in South America countries.

The second lecture dealt with "The People", primitive inhabitants, their characteristics, religion and present condition of the remaining Indian population in South America; the coming of the Latin conquest of the Spaniards and Portuguese; present population, Indian, creoles and aristocracy; the rising generation with its new ideals, its important student class to whom the United States is becoming the intellectual Mecca and which is discarding old theories but is adrift philosophically and religiously.

The third lecture was on "Social and Industrial Conditions". The incubus of Spain; the coming of the liberators; present unrest; the divorce of morals and religion; the uplift of the Gospel in its purity, influencing home and society, and affording instances of reformation at various points in Latin American life.

"Education, by Church and State" was the topic of the fourth lecture. The lecturer re-

viewed the work of the Catholic Church in education, calling attention to the great antiquity of the South American universities and pointing out their weakness in their system and their present failure to accomplish their purpose. He reviewed the work of education as now undertaken by the State, and set forth the beginnings of Protestant education and the greatness of the present opportunity for education in South America, which calls for, not untrained, weakling workers, but the best that we can provide to meet the demands and shape the future of Latin culture. It was a pleasure to the Seminary to hear the lecturer cite a graduate of the Seminary, John Alexander Mackay, of the class of '15, of Santiago, Chile, as in his judgment a man of the very highest promise in the future educational development in Latin America.

The title of his last lecture was "Protestantism and the Present Ferment", reviewing the first attempts at evangelization by various Protestant bodies; present occupation, methods of approach through the press, the school and the book; modern co-operative methods; and the bases of the present call in such items as "The field not occupied by Dominant Church; "The Bible considered pernicious literature;" "The Christ of Latin America a dead Christ"; "Philosophic unrest of intellectuals"; "The opportunities created by the world war", "Spiritual and intellectual help must go to South America from the North." It is hoped that these valuable lectures will appear in book form at an early date.

Publications by the Faculty

The General Epistles, an Exposition, by Charles R. Erdman, D.D., Westminster Press, Philadelphia, 1918: 185 pp. 75 cents, is another volume issued by Professor Erdman in the series, *The Gospel of John, an Exposition; The Gospel of Mark, an Exposition*. The younger Alumni of the Seminary will find in these books the expansion of the courses of lectures which Dr. Erdman has delivered in the Seminary as extra-curriculum courses. They are simple, very practical and spiritual expositions of the several

books and as such fill a distinct need in this day when so many commentaries are written predominantly from the critical point of view. They will be found especially serviceable to the ministry in their suggestiveness of pulpit themes.

The Wall and the Gates and other Sermons, by J. Ritchie Smith, D.D., the Westminster Press, Philadelphia, 1919: 278: pp. \$1.50, is the title of a volume just issued by our Professor of Homiletics. The volume contains twenty sermons. This is the first volume of sermons Dr. Smith has published and will be welcomed by those who have been helped by his masterful preaching.

Professor Benjamin B. Warfield, D.D., has published a series of articles all relating to a common theme: "*The Victorious Life*" in the July 1918 number of the Princeton Theological Review, was followed by two articles on the "*Higher Life Movement*" in the October, 1918, and January, 1919, numbers of the same Review. The parallel movement inaugurated in Germany by Pearsall Smith, described in the Bibliotheca Sacra of January 1919 under the title "*Die Heiligungsbewegung*", will be supplemented by two articles in the Biblical Review, the publication of which is expected in the July and October, 1919, issues.

A tract on *Election* by Dr. Warfield has also been published by the Presbyterian Board of Publication and the same publishers have issued a second edition of his little book on *The Plan of Salvation*. A Dutch translation of the booklet *Calvin as a Theologian and Calvinism Today*, Board of Publication, 1919, has been published this Spring in Holland.

The Library

At the May meeting of the Board of Trustees the Librarian reported that dur-

ing the year the Library had received 92 volumes by gift and 1397 volumes by purchase, and 395 pamphlets had been bound, making an addition of 1,794 bound volumes. This brings the total up to 107,140. 264 pamphlets were added, making the total of pamphlets 35,774. The Library has received for the Alumni Alcove the following books: from the Rev. C. E. Scott, D.D., '99, *China from Within*, N. Y., 1917; from the Rev. A. V. C. P. Huizinga, '04, *Theological Essays*, Boston, 1918, and from the Rev. J. F. Troupe, '15, *St. Paul and the Mystery Religions*, Boston, 1917. It has also received pamphlets from the following: S. A. McElroy, D.D., '88; seven from Rev. A. MacDonald, '82; H. A. Gibbons, Ph.D., '08; four from F. J. Grimke, D.D., '78; Rev. L. H. Jordan, '79, and the Rev. Wallace Radcliffe, D.D., LL.D., '66.

Princeton Alumni at the General Assembly

The Alumni of the Seminary who were in attendance at the meeting of the General Assembly in St. Louis took dinner together at the City Club on Monday evening, May the 19th. One hundred and sixteen were present. Of the older Alumni in attendance there was one member of the class of '61, Rev. Samuel Alden Freeman, D.D., and a member of the class of '64, Rev. Peter H. Brooks, D.D., of Wilkes-Barre. As the Union Seminary Alumni were dining in an adjoining room in the same Club, Dr. William Hallock Johnson was delegated to convey the greetings of the Princetonians to the Unionists. He was graciously received and Dr. Daniel H. Martin of New York was appointed to return the compliment. President Stevenson presided and spoke of the work of the past year and of the immediate needs of the Seminary.

Dr. William Henry Roberts spoke with his usual fervor on Princeton Seminary and Presbyterianism. Rev. A. W. Marshall '00 spoke for the Alumni on the foreign field. Rev. T. H. S. Simpson, '10 who has been at work among the lumbermen of the Northwest gave an interesting account of the work in which he has been engaged and mentioned the qualities essential to success among these men of the forest. Dr. Wallace Radcliffe, '66, responded to the toast, "Princeton Seminary and the New Era." The meeting closed with an earnest prayer in which the Alumni were led by Dr. Robert E. Speer.

Seminary Graduates and Vacant Churches

One of the problems of all our Protestant Churches is a suitable and efficient method of solving the problem of vacancy and supply. There are difficulties found in every method that has been attempted and the valuable machinery which the Presbyterian Church has instituted for this purpose still leaves something to be desired. It is becoming generally recognized that the Seminaries constitute one of the best agencies for meeting this need of the Church because the Seminaries are supposed to keep trace of their graduates and their work with some degree of thoroughness and because the Alumni of the Seminary constitute a body of men who know each other and who also through their Presbyterian connections have knowledge of churches needing pastors. The Princeton Seminary Faculty has been conscious of its privilege and obligation toward the Alumni and regretted that more could not be accomplished in this direction. We suggest to the Alumni two methods which may be helpful in this matter:

When churches of which you are cognizant, in which perhaps you have an influence through official relations or acquaintanceship, are vacant, make it your habit to mentally canvass the Alumni whom you know in order to find a suitable candidate to suggest to the church.

The other is to send to the Secretary of the Faculty, Rev. Paul Martin, information of churches that are vacant with some details as to the nature of the field and its needs, and especially the name of the one in the church to whom correspondence in reference to a candidate is to be addressed, and at the same time, if it seems advisable, to make some suggestion of a brother Alumnus who would seem to you to be a fitting candidate for the church.

In this matter of vacancy and supply it is a matter of utmost importance that the welfare of the church should be foremost in making a recommendation of a man for its pulpit. With this principle in mind the Seminary and its Alumni will be doing the Church a service which correspondence of churches with the Seminary indicates is one of which the Church feels itself much in need. If such an effort as has been suggested took on large proportions it would become too burdensome perhaps to be handled with present facilities, but an experiment in the direction of co-operation between the Alumni and the Seminary in the matter of locating its graduates will be welcomed.

Seminary Athletics

The older graduates of the Seminary when remembering the meagre equipment for exercises in their day may regard almost with envy the advantages of the present generation of students in the well equipped gymnasium, the smooth

and level ball field and perfectly appointed tennis courts. The athletic event of the year is the two games of basket ball with Union Seminary, one of them played this year in the Union Seminary gymnasium, New York, and the other on the ample floor of the Princeton University gymnasium kindly loaned for the purpose. Princeton won in both games.

Alumni Notes

The oldest living alumnus is the Rev. Elihu Loomis, of the class of '50, who resides in Centerville, Mass., and will be ninety-six years old next October.

The Rev. Robert H. Nassau, D.D., '59. The 60th Anniversary of Dr. Nassau's licensure was celebrated by the Presbytery of New Brunswick at its Spring meeting.

The Rev. John DeWitt, D.D., LL.D., '64, resigned from the Board of Trustees of Princeton University at its meeting in April after a service of fifteen years in that body.

The Rev. Theodore S. Wynkoop, '64, has suffered the loss of his wife, who died May 16, 1919, in Princeton, and was buried in Princeton Cemetery.

The Rev. Henry M. Morey, D.D., '65, has moved from Maitland, Fla., to Ypsilanti, Mich.

The Rev. George Alexander, D.D., '70, was installed pastor of the First Church of New York City, Jan. 29, 1919.

The Rev. William H. Roberts, D.D., LL.D., '73. The 75th anniversary of his birth was celebrated on Jan. 31, by his ministerial associates of Philadelphia, with congratulatory addresses and expressions of appreciation and affection. Dr. Roberts has been Stated Clerk of the General Assembly for 35 years.

The Rev. Alexander Henry, D.D., '74, has resigned the secretaryship of the Board of Publication and Sabbath School work, after fourteen years service.

Professor J. Ritchie Smith, D.D., '76, filled the pulpit of the First Church, Pittsburgh, during the absence of Rev. Maitland Alexander, D.D., LL.D., '92, in France.

The Rev. John A. Ewalt, D. D., '77, was elected moderator of the Presbytery of Columbus at its Spring meeting.

The Rev. Henry van Dyke, D.D., LL.D.,

'77, has resigned as Lieutenant Commander of the Navy after a year's service, and has given his salary to endow an annual prize for the best essay on American History in the Naval Academy at Annapolis. Dr. van Dyke received the cross of Chevalier of the Legion of Honor, New York, March 22, 1919.

The Rev. Donald Morrison, D.D., '82, has taken up his work as pastor of the church at Cass City, Mich.

The Rev. Robert H. Myers, '83, has moved from Bismarck to La Moure, N. D.

The Rev. Wesley F. Pierce, '83, has changed his address from Freeport, Kan., to Yampa, Colo.

The Rev. Homer H. Wallace, D.D., '83, for thirty-seven years pastor of the West 44th Street United Presbyterian Church of New York City, resigned his charge, but on the protest of his congregation Presbytery voted not to accept his resignation.

The Rev. Samuel G. Hutchison, '84, has resigned the Bedford Park Church, New York City. His address is 2847 Briggs Ave., New York City.

The Rev. Thomas D. Elder, '85, has moved from Green Island to Pattersonville, N. Y.

The Rev. Wm. L. McEwan, D.D., '85, having completed 25 years of service as Pastor of the Third Church of Pittsburgh, the church is holding a celebration June 1 to 5.

The Rev. John H. Boyd, D.D., '86, of Portland, Ore., has been elected Professor of Homiletics and Applied Christianity in McCormick Theological Seminary.

The Rev. Evan M. Landis, '86, has moved from Ilwaco to Acme, Wash.

The Rev. Robert J. Phipps, D.D., '86, of El Reno, Okla., has accepted a call to Pocatello, Ida.

The Rev. E. Winslow Brown, '86, who has been pastor of Olivet Church, Cedar Rapids, Ia., and assistant in Bible instruction in Coe College, has accepted a call to the Mechanicsville Church, Ia.

The Rev. John W. Everds, '87, has changed his address from Hazleton, Ia., to Box 226, Fonda, Ia., having recently been installed pastor of the church there.

The Rev. Glenroie McQueen, D.D., '87, of Wellsville, O., has accepted a call to Newcomerstown, O.

The Rev. George Kane, '88, was elected Moderator of the Presbytery of West Jersey at its Spring meeting.

The Rev. Charles A. Richmond, D.D., '88, was District Director of the Students Army Training Corps in the Colleges of New York and New Jersey.

The Rev. J. A. Bryan, '89, has been for 30 years pastor of the Third Presbyterian Church of Birmingham, Ala., which is celebrating the event on June 1.

The Rev. Samuel Barber, '89, has resigned the pastorate of the West Kischacoquillas church, Pa., to accept a call to the Logan Valley congregation.

The Rev. Hugh L. Hodge, D.D., '89, pastor of the First Church of Sewickley, Pa., has been granted leave of absence for seven months to do Y. M. C. A. work in France. He sailed in April.

The Rev. Jacob E. Mallmann, '89, has resigned the church of Shelter Island, N. Y.

The Rev. Neal L. Anderson, D.D., '90, is pastor of the Independent Church of Savannah, Ga.

The Rev. Charles A. Lippincott, D.D., '90, was elected a commissioner to the General Assembly by the Presbytery of Logansport.

The Rev. Charles E. McGinness, Ph.D., '90, was elected moderator of the Presbytery of Troy at its Spring meeting.

The Rev. Samuel Polk, '90, was elected moderator of the Presbytery of New Brunswick at its Spring meeting.

The Rev. William H. Ferguson, '92, has gone from Mound City to Greenfield, Mo.

The Rev. Benjamin M. Gemmill, Ph.D., '92, was appointed by the governor of Pennsylvania an official honorary delegate to the Atlantic Congress of the League of Nations, which met in New York City in February.

The Rev. John M. Waddell, D.D., '92, has returned from France after ten months service with the Y. M. C. A. He has had two sons and a daughter engaged in war service in France.

The Rev. Reynolds G. Carnahan, '94, has changed his address from Inwood, Ia., to Wall Lake, Ia.

The Rev. Lowdes W. Curtis, '94, is superintendent of the Home Missions and Sunday School Extension of the Presbytery of East Hanover, of the Southern Presbyterian Church, with his residence at Winter Park, Richmond, Va.

The Rev. Maitland V. Bartlett, '95, returned from a year's Y. M. C. A. service in France

to resume the care of his church, the Beck Memorial, New York.

The Rev. John M. Gaston, D.D., '95, has been elected secretary and treasurer of the Board of Missions for Freedmen, succeeding Dr. Cowan.

The Rev. John W. Innes, D.D., '95, was elected moderator of the Presbytery of Waterloo at its Spring meeting.

The Rev. John McDowell, D.D., '95 has been unanimously elected secretary of the Board of Home Missions.

The Rev. William C. Hogg, '96, was elected commissioner to the General Assembly by the Presbytery of Northumberland.

The Rev. William C. McKnight, '96, was elected moderator of the Presbytery of Detroit at its Spring meeting.

The Rev. William L. Schmalhorst, '96, was elected moderator of the Presbytery of Cincinnati at its Spring meeting.

The Rev. Richard Spetnagel, '96 of Inglewood, Cal., has had his name changed by the Court to Richard E. Stanton.

The Rev. Francis W. Beidler, '97, is building secretary of the Army Branch of the Y. M. C. A. of Denver, Colo. His address is 17th and Blake Streets, Denver.

The Rev. Z. Montgomery Gibson, '97, was installed pastor of the Drexel Hill Church, Pa., March 11, 1919, by the Presbytery of Chester. This is his second charge.

The Rev. Samuel M. Melkonyan, '97, recently heard from for the first time since the outbreak of the war, reports that he and his immediate family escaped death in the Armenian massacres and that he is back at his work in St. Paul's Institute, Tarsus, Asia Minor.

The Rev. Samuel W. Steckel, D.D., '97, has concluded his services as acting pastor of the First Church of Marion, O., during the absence of Dr. L. L. Strock in France, and has returned to his home at Cynwyd, Pa.

The Rev. Russle H. McCullough, '98, has moved from Waterloo, Ia., to Hazleton, Ia.

The Rev. Louis S. Brooke, D.D., '99, has moved from Howell to Ithaca, Mich.

The Rev. Edward C. Reeve, D.D., '99, was elected moderator of the Presbytery of Huntingdon at its Spring meeting, and was appointed a commissioner to the General Assembly.

The Rev. William T. S. Seyfert, '99, was

elected moderator of the Presbytery of Northumberland at its Spring meeting.

The Rev. August W. Sonne, '99, was elected a commissioner to the General Assembly at the Spring meeting of the Presbytery of New Brunswick.

The Rev. Charles R. Watson, D.D., '99, was elected commissioner to the U. P. General Assembly by the Presbytery of Philadelphia.

The Rev. Gilbert L. Wilson, Ph.D., '99, was elected moderator of the Presbytery of St. Paul at its Spring meeting.

The Rev. Irwin A. Blackwood, '00, is editor of *The Christian Statesman*, the organ of the National Reform Association, with headquarters in Pittsburgh, Pa.

The Rev. Rudolph W. Caughey, '00, has moved from Manhattan, Kan. to Rosewell, N. M.

The Rev. Harvey G. Mathis, '00, has moved from Clay Center to Iola, Kan.

The Rev. John J. Moment, '00, was installed pastor of the Crescent Avenue Church, Plainfield, N. J., Jan. 30, 1919.

The Rev. Frederick P. Mudge, '00, was ordained by the Presbytery of New York June 16, 1919.

The Rev. Henry C. Sperbeck, '00, closed his pastorate of the Lamington Church, N. J., May 31, 1919.

The Rev. Samuel A. Bower, '01, has resigned the Northminster Church, Washington, D. C.

The Rev. James W. Countermine, D. D., '01, has gone from El Paso to Port Bliss, Texas, in continuance of his Y. M. C. A. Army work.

The Rev. Henry T. Graham, '01, was installed pastor of the Westminster Church, Indianapolis, Ind., April 25, 1919.

The Rev. Linus L. Strock, D.D., '01, has returned from Y. M. C. A. war work in France and resumed his pastorate of the First Church of Marion, Ohio.

The Rev. Herbert W. Bieber, D.D., '02, was recently installed pastor of the Church of the Covenant, Cynwyd, Pa.

The Rev. Walter W. Edge, '02, was elected moderator of the Presbytery of Lehigh at its Spring meeting.

The Rev. Frank G. Bossert, '03, has been dismissed by the Presbytery of Westminster to the Presbytery of Philadelphia North, to accept a call to the Roxborough Church.

The Rev. David H. Hare, '03, has moved from Davenport, Wash., to Caldwell, Ida.,

where he has taken up his work as pastor of the Caldwell church.

The Rev. Henry P. Sanders, '03, has accepted a call to Ludlow, Ky.

The Rev. Robert L. Vance, '03, was recently installed pastor of the Lake Park church, Iowa.

The Rev. George M. Whitenack, '03, was installed pastor of the church of Salem, O., March 6, 1919.

The Rev. Gibson Wilson, '03, was elected stated clerk of the Presbytery of Columbus at a recent meeting. He has been pastor at Bremen, O., four years, forty-two of his church men were in war service; two paid the great price.

The Rev. Donald S. Carmichael, '04, was elected moderator of the Presbytery of Lake Superior at its Spring meeting.

The Rev. Harold McA. Robinson, '04, has been elected secretary of the Board of Publication and Sabbath School Work, and has signified his acceptance. He will sever his connection with Lafayette College in June to assume his new duties in September.

The Rev. William McCoy, '05, was received by the Presbytery of Belfast, Nov. 6, 1917, a minister without a charge, and his address is 80 Provincetown Road, Bangor, Belfast, Ireland.

The Rev. Joseph L. Weisley, '05, pastor of the church at Forty Fort, Pa., has returned to his charge after having served in France as chaplain with the rank of first lieutenant of the 330th Infantry.

The Rev. Samuel H. Forrer, graduate student, '05-'06, has resigned the Park Church, Erie, Pa., to accept a call to the Jefferson Avenue Church, Detroit, Mich.

The Rev. Cecil Phillips, '06, was installed pastor of the church at McPherson, Kan., April 29, 1919.

The Rev. Charles A. Arnold, D.D., graduate student, '06-'07, was elected moderator of the Presbytery of Kansas City at its Spring meeting.

The Rev. Oscar D. Brownback, '17, and Miss Laura May Shaw were married, Dec. 10, 1918, in Wellsboro, Pa.

The Rev. Robert S. Young, '07, has resigned from the Mahoningtown church, Pa., to accept a position with the Lawrenceville branch of the Pittsburgh Y. M. C. A.

The Rev. John M. Diehl, '08, has moved from Greencastle, Pa., to East Liverpool, O.

The Rev. George H. Fickes, '08, pastor of the Dewey Avenue Church of Rochester, N. Y., with his congregation, dedicated their handsome new church building with special services, Feb. 9-13, 1919.

The Rev. Ralph A. Garrison, '08, was installed pastor of the Rosewood Avenue Church, Toledo, O., April 23, 1919.

The Rev. James J. Glenn, '08, was elected moderator of the Presbytery of Carlisle at its Spring meeting.

The Rev. Robert I. Platter, '08, was elected moderator of the Presbytery of Wooster at its Spring meeting.

The Rev. Jesse M. Corum, Jr., '09, was installed pastor of the First Church of Norris-town, Pa. This church is starting on its second century of life and work with its ninth pastor.

The Rev. Benjamin F. Farber, '09, has accepted a call to the Sixth Church, of Pittsburgh, Pa.

The Rev. Frederick D. Niedermeyer, '09, has returned from Camp Gordon, Atlanta, Ga., where he served one year as Y. M. C. A. secretary, and has resumed his duties as pastor of the Adam's Memorial Church, New York.

The Rev. Henry Baker, '10, has accepted a call to the church at Deposit, N. Y.

The Rev. Marcus E. Lindsay, '10, is engaged in Y. M. C. A. work in France.

The Rev. David McMartin, '10, was elected moderator of the Synod of Colorado at its meeting in January, 1919, which was postponed from October 1918, on account of the influenza.

The Rev. James W. Waltz, '13, recently became pastor of the United Evangelical Church at Bloomsburg, Pa.

The Rev. John M. Lyle, '14, is in the Irish Presbyterian Mission, Ahmedabad, India. A daughter was born on April 15, 1919.

The Rev. A. H. W. Wellhoelter, '14, has his name changed by court to Arthur Forest Wells.

The Rev. Peter K. Emmons, '15, has left his charge at Stroudsburg, Pa., to become pastor of the First Church of Trenton, N. J.

The Rev. John W. Ischy, '15, after attending the Chaplains' Training School at Louisville, Ky., was commissioned as chaplain and sailed from New York July 30, 1918. He was among those sent with the Army of Occupation to Germany.

The Rev. Melvin C. Jacobs, '15, has accepted a call to the church at Ridgebury, N. Y.

The Rev. J. Servis La Rue, '15, is Director of the Boyle Memorial Centre of St. Louis, Mo., with headquarters at 816 North 11th Street.

The Rev. Elmer Walker, '15, formerly pastor at Downingtown was received by the Presbytery of New Brunswick and installed pastor of the Ewing Church, Trenton, N. J., March 18, 1919. He has been in army religious work after leaving Downingtown.

The Rev. W. C. R. Williams, '16, returned from France April 28th, having spent twenty-one months abroad, serving as a private with the 17th Railroad Engineers until May 1, 1918. He was then made chaplain with the 26th Infantry, 1st Division. He was wounded in the battle of Soissons.

The Rev. William N. Wysham, '16, has been in Y. M. C. A. work in Texas and expects to go to Persia as a missionary.

The Rev. Alexander G. Anderson, graduate student, '14-'17, formerly of the Southern Presbyterian Church, has been installed pastor of the North Bergen Church, with his address at Bergen, N. Y.

The Rev. Milton A. Spotts, graduate student, '16-'17, about a year ago started the Naval Christian Endeavor Society at the Naval Training Station, Bilboa Park, San Diego, Cal. Within six months it has grown to a membership of over 500. Chaplain Spotts learned that transferred men had established similar societies in other stations, one being situated in Ireland, and one in France. As many as 1600 men gathered for Bible study on a single Sunday at Bilboa Park.

The Rev. Harry W. Richmond, '17, has accepted a call to the church at Havre de Grace, Md. He served as a lieutenant-chaplain at Camp Dix during the war.

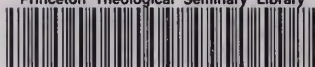
The Rev. Joseph McNeill, '18, who during last summer served as assistant pastor of the Second Church at Elizabeth, N. J., has sailed for West Africa to take up his work as a missionary. His engagement to Miss Eunice Robinson, of Asbury Park, N. J., has been announced.

The Rev. D. G. Barnhouse, '18, has gone to Belgium to assist Mr. and Mrs. Norton in the mission to Belgium. His address is care of R. C. Norton, 1 Buckingham Street, Strand, London, W. C. 2.

The Rev. Andrew K. Rule, '19, was ordained *sine titulo* by the Presbytery of New Brunswick, April 21, 1919.



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